



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XI.

### OBITUARY,

Of the Rev. J. B. WARDEN, late English Missionary at Calcutta, communicated in a letter from Mr. James Hill, Missionary, dated

Calcutta, Jan. 16, 1826.

Rev. and dear Sir—In a letter dated 25th Dec. 1825, I informed you of the serious and alarming illness of my dear brother Warden. The change to Barrackpore not having the effect which was desired, it was thought expedient for him to return with all possible despatch to Calcutta, where he might more readily secure medical advice. At the same time preparations were made for his immediate departure for Europe. During this period, every thing was attempted which medical skill could devise. His regular attendant was Dr. Vos; Dr. Twining, Sir Edward Paget's physician, was called in, and in connexion with them, Dr. Chalmers, the tried friend of Missionaries, who has retired from the practice, kindly and constantly attended; but my dear brother's complaint baffled all efforts, and the symptoms were no longer doubtful, but such as excluded hope; and on Sabbath morning, the 8th Jannary, at half past 10, he fell asleep in Jesus.

Pardon me, if in attempting to describe the state of his mind, and particularly his dying experience, I am constrained to introduce myself more frequently than propriety would allow. Throughout his affliction, which continued with unabating violence for more than six weeks; there was the meekest submission, and the most perfect acquiescence in the Divine will. His sufferings were extremely great, to an extent which I have never witnessed in any other person.

One day I was condoling with him, (for to have preached patience under his acute agony would have been as cruel as it was unnecessary) when he said, "Yes, my sufferings are indeed great, and require much patience to endure, but I am aware that the furnace must be heated in proportion to the metal which it has to fuse." I think his mind did not waver for a moment on the subject of his own salvation. In reply to a query which I proposed to him, he said, "With re-

gard to my own safety I have not a doubt, and with reference to death, it appears to have lost all its terrors. I know I am a poor worthless creature; but the precious blood of Jesus! how perfectly it answers all my wants." These feelings continued till within two days of his death, and then they changed their aspect; resignation brightened into rapture, and meek submission into ardent and lively hope. How strikingly was this exhibited at the moment I informed him that the opinion of his medical attendant was, that he would not survive twelve hours. There was no fear depicted on his countenance, not a muscle of his face changed to indicate the flutter of emotion within. On the contrary, raising his hands and his eyes to heaven, with a voice that seemed more than human, he exclaimed. "Oh thou blessed Jesus, is it possible that I am within twelve hours of thy presence, *where is fulness of joy, at thy right hand, where are pleasures for ever more!*—What! so soon to put off the tabernacle and put on the burnished gold. Oh, what must the river be, if one draught from the stream can give me such delight." The habitual frame of his mind may be pretty fairly estimated by the uncommon delight which he felt in having the word of God read to him during his sickness, and also in uniting in prayer. Sometimes, when on account of his debility and great suffering, I have been reluctant to propose to pray with him, he has requested it with so much earnestness, and afterwards has appeared at a loss how to express his gratitude.

On Saturday, the day previous to his death, he requested me to read and pray with him; I called Mrs. Warden and a female friend to his bed-side, and then asked him if we should sing a hymn also; to which he replied, why that will indeed be delightful.—He made choice of "There is a land of pure delight," and when we came to the lines

"Infinite day excludes the night,  
And pleasures banish pain,"

with all the strength he had, he joined us, and continued singing to the end of the hymn, and the ecstasy depicted in his countenance

and expressed in his tones was indescribable. Afterwards, by his request, I read the 16th chapter of Mark, in which are the words, *Go and tell his disciples, and Peter, &c.*; these seemed to be deeply imprinted on his mind, as it was by them he made us understand what chapter he intended. When we came to the 2d verse, *And very early in the morning the first day of the week, they came to the sepulchre at the rising of the sun*—I said what, my dear brother, if early in the morning of the first day of the week, you should see the Sun of Righteousness rising upon the plains of heaven, and gilding the battlements of that city, where the Lamb is the light thereof. He replied, "Ah! that was the prayer of my poor father—that he might be let loose on the Sabbath day, and it was answered, Oh, to see Jesus, and see him as he is—What a glorious sight! and my poor father will then meet his wayward first born of whom he had the least hope." At verse 15, "*Go ye unto all the world,*" &c. I said, how does that injunction strike you now?"—"Oh my brother," he said, "I have not one painful emotion, not a single uneasy feeling that I gave myself to the Lord's work among the heathen; nay, I bless, *I do bless* God, that he put me into the ministry. Thus far I can go, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." He then spoke affectionately concerning different members of his family, whom he had left behind him in England, and proceeded—"To my dear Pastor, send my love, my gratitude, and my best thanks: tell him how greatly I feel indebted to him for all his kindness; and say, I hope he will not have reason to be ashamed of me, or to disown me at the last day. Tell the church I love them, that I love them fervently; I have studied their interests, and to the extent of my poor abilities; I have strove to get arguments which might induce sinners to come to Christ. The heathen! alas, the poor heathen! Well, they shall be gathered in for all this." Alluding to Jesus Christ, he exclaimed, "Oh, what a glorious being he is! what will he not, what can he not do? Think of that beautiful idea, 'the first possession Israel had in Canaan, was the possession of a burying place; we have that at any rate; yes, and we shall possess the land too.'"

In the evening we had another season of devotion and singing—"God moves in a mysterious way," &c. He was too weak to join throughout, but sung when he could. He then spoke of the glories of Christ, and the wonders of redemption, in a manner which

baffles all description. He appeared more like a sainted spirit than an earthly creature. Toward the close of the season, turning his eyes to the friends who stood around, he said—"Spectators hear my dying words. If you would be happy with God for ever, come to Jesus, trust in Jesus. O, let my poor dying voice give emphasis to my words, *Do come to Jesus.*" In this strain he spoke for about five minutes, after which he scarcely spoke, except on the morning of his death, when grasping my hand with both his, he looked up and said—"Brighter, brighter, brighter still; Oh, to be lost in wonder, love and praise! \* \* \*"

It was his ardent desire that Mrs. Warden, should, if possible, continue in the country, and engage in native female schools, and we are making arrangements to that effect. He has left one little boy named Joseph, exceedingly like his father, and when he took the little dear in his arms, his prayer was, "Oh, my dear boy, may God make you a better missionary than ever your father has been." I endeavoured to improve his death in Union Chapel last Sabbath-day, from the words "*Who hath abolished death,*" &c. There was an exceedingly large and respectable audience, by whom his loss was sincerely regretted. Yours very affectionately,

(Signed) J. HILL.

#### EAST INDIES.

BERHAMPORE.

Extracts of a letter from the Rev. Micaiah Hill, Berhampore, addressed to the Home Secretary, dated Feb. 5th, 1825.

#### Labours among the Natives.

"I am now employing some of my strength in the Hindostanee language, and have the prospect of a Hindostanee congregation, coming once a week to hear me preach, which is not the case with the Bengalees. To obtain a congregation of Hindoos, I must travel to their fairs, visit their markets, and preach in their public places of resort. You would scarcely think Cheapside or Smithfield, market suitable places for preaching the gospel, yet in places no less thronged, where the hum of business is perpetual, I obtain the most patient and attentive audiences. I have opened two places of worship for preaching in their bazars, but the mammon of this world and the fetters of superstition will not allow any of them to enter; of course I have again resigned them, and as Aaron ran with his censer into the midst of the people, where the plague was raging—so I push myself into their throngs, with the *Balm of Gilead*, (my Bible) and who can tell, but at the last great day, it may be discovered that by so doing, in some instances, the leprosy of sin was



healed ; for this, my dear sir, allow me to entreat a large share in your petitions at a throne of mercy. If the Lord graciously afford me health, I trust I shall be able to preach in Hindostanee in a few monthis. There are many persons here black as natives, who trace their origin by their father's side from Europeans, who speak the Hindostanee ; and who, I trust, if the Lord bless my labours among them, will be of great service to the natives.

## LONDON BAPTIST MISSIONARY SOCIETY.

### Annual Meeting.

After Mr. Lister had concluded his sermon, the Secretary introduced to the numerous audience, the Rev. Dr. Marshman, of Serampore, who had landed at Brighton on the 17th inst. but arrived in London on the day of the meeting. It was highly gratifying to the assembly to see this veteran Missionary, who has been nearly twenty-seven years absent from his native land, but still retains much of the vigor and energy of younger life. He addressed the audience at some length, and concluded the services of the day in prayer.

The Secretary read the Report ; which contains an account of the Society's Missions in various parts of the continent of India, in Ceylon, and other parts of the East, and in the West Indies ; and which was heard with the usual attention and interest.

The Rev. Dr. Steadman, of Bradford, felt peculiar satisfaction in coming forward on this occasion. To encourage ourselves in our undertaking, let us call to remembrance the former days. The sum of *thirteen* in the statement of the account, reminds me of the commencement of the mission. The sum then raised was *thirteen* ; the sum contributed in the year just closed has been *thirteen* ; but then, it was *thirteen single* pounds, now it is *thirteen thousand* pounds. Though this falls short of the income of some preceding years, still it is greater than at the beginning, a thousand fold. Is there a greater call for faith now than there was then ? Yet, Carey and Fuller, Sutcliff and Ryland, had faith ; they depended on God ; they began, and relied on obtaining the needful supplies. He, in whom they trusted, inclined one here and another there, to render assistance ; some gave a little, but cheerfully ; others gave more largely ; and in a few weeks or months they raised all they wanted. And are the silver and gold less at the disposal of Him whom we serve now, than they were then ? Our Lord well knew what subordinate concerns would be effected by his coming into the world, and the promulgation of his Gospel among men ; but he said nothing upon these matters ; he invariably represented his work as directed to one sole great end, as regarding the eternal condition of men in another world ; and the reception or rejection of his Gospel as connected with consequences of endless bliss or endless wo. Let our object also be that which causes joy in the presence of the angels of God, and this we know is produced when even one sinner is brought to repentance. Let us always keep in view the all-sufficiency of Christ. Let us also imitate the conduct of the Society at its com-

mencement, in combining exertions at home with attempts abroad.

The Rev. Caleb Birt, M. A. of Derby. The Christian church, in applying the efficacy of the Gospel to the guilt and misery of heathenism, brings forward the last remedy and proposes the last hope of the world. The propagation of the Gospel will effect the revolution which the mightiest energies of the world could never accomplish. Christ himself appeared upon earth when the world had grown old in idolatry : and the idolatry of Greece and Rome, as well as of many barbarous nations, fell before his Gospel. And so we doubt not that in these latter days, his Gospel will acquire new honor by the change of all the corrupt institutions and practices of the gigantic idolatry of India. Our Society appears to me to be occupying the two most interesting fields of Missionary labor,—the East Indies, and the islands of the West. This country owes much to the negroes in the West Indies for the wrongs it has done them ; and we are endeavouring to discharge part of the debt by sending them the Gospel. Our efforts have been crowned with considerable success. God is pouring out his richest blessings on that degraded people : large churches have been formed, and by the influence of Christianity, they are gradually preparing for the enjoyment of civil freedom. Our fathers began the work in faith, and faith ought surely to be exercised by us : we see much done ; and our obligations are greater, and our encouragements stronger than theirs.

The Rev. Eustace Carey, from Calcutta observed, that, however we contemplate the idolatry of India, we must be sensible that that unhappy country is full of the habitations of cruelty. The people there are born and grow up in cruelty, till cruelty from its frequency ceases to be horrid, and becomes almost the very element of their being. The Gospel contains the only balm for suffering humanity. The natives are dying men without any hope for futurity. 'There is a spirit in man' which dies not with the body, 'and the breath of the Almighty giveth him understanding.' But ask the dying Hindoo how he expects it will be with him hereafter ; he says, Who can tell ?—Is there a God ? he says, Who can tell ? as fate has written, so it will be. The funeral pile is attended with the din of idol drums and shouts. There, youths, for the first spectacle perhaps, behold a dead and a living parent on the same pile, and multitudes dancing round as unconcerned as our rudest mob at a rustic festival. Hence Mr. Thomas said, in one of his early letters to the Society, Send not men of feeling, they will die ; send men of feeling, or they will be of no use.

The Rev. Dr. Marshman, from Serampore.—

"You have heard a just account of the different stations in India. The Missionaries fear God, love his cause, and labor to promote it. I know them all ; you may safely trust them. But beside those who have gone from England, there are other laborers, men whom you have never seen, native preachers. There is reason to hope that God is evidently stirring up men's minds in that country. Among our native preachers is a man of the name of Smith, whose father was a European and his mother a Hindoo. He was educated in one of the lowest schools in Calcutta, and

was brought to the knowledge of the truth about fifteen years ago. Mr. Carey and he spent much time together: we afterwards sent him to Benares. Now Benares is almost the head-quarters of Satan, the highest seat of superstition in India, full of Bramins and Pundits: the place is accounted holy, and multitudes of persons, especially rich men, from Serampore and other parts of India, go there to die. Such a man as Smith, so meanly educated, seemed hardly a suitable person for such a station; but we had no one better that we could send, and accordingly we sent him, imploring and depending on the divine blessing. He is well acquainted with the Hindoostanee and several other dialects, and is characterized by great simplicity of mind. He has conducted himself so as to obtain the respect and approbation of all. He is heard with attention by the most learned Pundits and Bramins; he has baptized four Bramins; he lives in the greatest harmony with the members and missionaries belonging to the London Missionary Society, the Church Missionary Society, and other Societies. He often goes to a mela, a meeting for idol worship, where a hundred thousand people are assembled, with perhaps ten thousand tracts to distribute, and they are sought after with the greatest avidity.—At Dinagepore is a Baptist church of 163 members, who with their families form a considerable population professing Christianity. This church is under the pastoral care of Mr. Fernandez, a gentleman of Portuguese extraction, and originally a Roman Catholic.

The principal thing to be mentioned as connected with Serampore, regards the translations. And here is abundant reason for gratitude. The Old Testament has been printed in six languages, and versions of the New Testament in about twenty-five languages or dialects are all finished and in the press; not more than six are now uncompleted. We contemplate no new translations, but intend to devote the remainder of our lives to new and more correct editions of the translations already made. We have baptized between four and five hundred persons,\* and there are now seventeen Baptist churches in Bengal. The cause has been vehemently attacked by one who went out to India in the character of a Christian Missionary, but who has since renounced his former profession, denying the Saviour's divinity, and opposing all the peculiar doctrines of the gospel. It has been insinuated by him and his friends that nothing had been done or was likely to be done; but the real truth is, they well knew that something had been done, and they feared that more would be done. If any of you could spend a week, or only two or three days at Serampore, you would be delighted to see how the native children welcome instruction, which many of them are now receiving in schools supported by British liberality. But to propagate the gospel throughout Bengal, it would be necessary to have instruments of a higher order than could be prepared in common day schools. This consideration pointed out the necessity of another institution, and led to the idea of founding a College. Dr. Marshman then gave an interesting account of the manner in which this object had been pur-

sued and effected, of the nature and plan of the institution, of the expense of the buildings which has been borne by the Serampore missionaries themselves, of the professors who are four in number, and of native students of whom they can receive and accommodate two hundred.

#### SUCCESS OF MISSIONS.

Those who are opposed to the advancement of the Redeemer's kingdom, are trying to make it appear that but little has been effected by the exertions that have been made to convert the heathen; and even those who are friendly to the cause, if they have not been careful to read and compare the various accounts and statements that have been published, have but an imperfect knowledge of what has been done in foreign lands. In some places a bountiful harvest has been already gathered, and in other places, extensive fields have been cultivated, and the seed sown that will spring up and bear fruit. In addition to the statements which have been made by Mr. Ward and others of the progress of truth in India, we have in the following extracts, the testimony of Edward A. Newton, Esq. an American gentleman, who has resided in India for a number of years, and whose character is well known in this country.

On the coast of Coromandel, between Ceylon and Bengal, the Church Missionary Society, the London Missionary Society, and the Methodist Society, are faithfully employed, together with the Societies of the Church of England, for promoting Christian Knowledge, and Propagating the Gospel in Foreign Parts. Many souls, we have reason to believe, and know, so far as the point can ever be determined on earth, have been saved through their instrumentality, and they are daily working with more advantage and effect. This was the field, in which the heavenly-minded Schwartz lived, and labored, and died; and where, until very lately, more good was accomplished, than in any other part of India. And here too, let it be said, in commendation of Protestant missions, with thankfulness to God, and his glory, was the field, in which one, unworthy the Christian name and character, and disgraceful to the age in which he lives, labored *unsuccessfully*—the Abbe Du Bois.

I would now, Sir, present a short view of some of the Missions in Bengal, the head quarters of Braminical abominations, and disgusting rites. Here, Sir, in the midst of it, I have, for many years, resided; here I have seen for myself its enormities; and here I have been permitted the grateful privilege of witnessing the successful efforts of Christian missionaries to effect a change. Partial as the change yet is, it is begun, is going on, and, I doubt not, will be perfected.—Give God the praise. Here, Sir, reside those great men, those ornaments of the age and Christian character, Drs. Carey and Marshman; and here did live and die, their apostolic colleague, Dr. Ward. I hope I may be pardoned, when I declare, that I can never think or speak of these men, but with enthusiasm. I look on them, as among the greatest and best men of the age—men who first challenged the Christian world to rally round the Missionary standard, themselves the first to carry it into the field—men who have successfully devoted them-

\* It will be remembered that the Baptist Church baptize none but adults who are hopefully converted.



selves to carry the glad tidings of salvation through the blood of Christ, to the heathen world, and who have been such leading instruments in the Christian charities of the day. I am not alone, Sir, in this feeling, and these sentiments; they are entirely loved and honored, where they are best known, by all whose respect and esteem is valuable. We all know, that one or more of the peculiar sentiments of the Baptist Church, of which these great men are members, have raised objections to them, in the minds of many serious men, of other denominations; we all know something of the pride and prejudice, which characterises the dignitaries of the English Episcopal Church; yet, Sir, in India, these meet as brethren, and fellow-laborers; and I have heard the Serampore Missionaries praised and honored in public, by a Bishop of the Episcopal Church, within the walls of a cathedral. Once or twice, a poor, weak, and miserable sound has been sent forth against them; but it has been confounded even by its own echo, and returned with disgrace from whence it issued. These men have done wonders in the Bible and Missionary cause. Many thousands of Heathens and nominal Christians, especially persons of a mixed race in India, wholly ignorant of, and careless about, the way of life, have been rescued by their efforts; and so wisely have they wrought, that for ages to come, the Christian cause may expect to derive advantage from their exertions. You may believe it, my Christian brethren, you may rest assured, that these men, and those acting with and under them, *have done* great things in the Missionary cause, and that their usefulness is unimpaired, and that they are deserving your highest respect and affection.

Next in degree of usefulness to these men, come the persons in charge of the Church Missionary Society. This Society is laboring all over Bengal, with diligence, zeal, and effect. They number several hundred converts at their various stations, and are daily increasing in strength and favor. There can be no doubt, that many, as well from this, as from the Baptist Missions; have died in the faith of Christ, and gone into glory; and that many are now living his true and faithful disciples.

I will now, Sir, conclude this narrative, with a short account of the state of the schools in India, built up by Protestant Missionaries. And first, to the extraordinary result of the endeavor to teach the female part of the society. When I landed last in India, in 1821, there was not, out of the thirty millions of females supposed to exist in the territory subject to British dominion, a solitary one of their number, receiving education of any sort. They were considered undeserving of education, and were held in estimation the most low and degrading. But Christian knowledge taught Missionaries to estimate them otherwise; and an effort has been made to save them;—and when I left India, in 1825, one society alone, in the management of which I had a particular share, had, at that time, 1200 female children under their charge, receiving general, and to a degree, Christian education; and means alone were wanting to increase the number indefinitely. Other societies were doing as well. When the object was first attempted, it was thought chimerical, by some, hopeless; since the prejudice of the natives was supposed to be such, that they would not allow their female chil-

dren to be educated. But, Sir, in the face of prejudice and opposition, both on the part of friends and enemies, the attempt was made, and has proved successful; and who will venture to measure its probable good results! The same society had more than 12,000 boys under its care, receiving general instruction; and in all the schools, both male and female, the scriptures or parts of the scriptures, are introduced and used without exception. At first, this created a difficulty; but it was soon overcome, and the Word has now free course, and, I doubt not, will be glorified. It is my belief, that by the various Missionary Societies in India, more than 100,000 children are, at this day, receiving instruction. Now, of the certain result of these great doings, judge ye!

#### AMERICAN BOARD OF MISSIONS.

*To the Officers and Members of Societies and Associations, of every name, Auxiliary to the American Board of Commissioners for Foreign Missions, and to all Friends and Patrons of Missions to the Heathen.*

*Christian Brethren.*—The Union lately ratified between the American Board of Commissioners for Foreign Missions and the United Foreign Missionary Society, has been anticipated with eagerness, and is now hailed with joy, by the active friends and liberal patrons of both institutions, from one end of the country to the other. There is a possibility, however, that the mere expression of grateful feelings may so engross the attention, as to call off the mind from the necessity of those exertions, for which the union was intended and desired. Some persons may even conclude that their own efforts are not so much needed as heretofore, since the whole Christian community may seem to have taken strong and earnest hold of the great and good cause.

It is to be hoped, indeed, that a great accession of strength will ultimately be gained in consequence of the union; but this will not arise from the mere fact, that the measure has been approved by the most venerable public bodies, or that it is a subject of mutual gratulation with multitudes throughout the land. It must rather be expected from the increased efforts, for which the union affords so many facilities, and from the more general impulse to active labors and sacrifices, which a kind Providence may make it the means of imparting.

The Christian public will remember, that the engagements of the United Foreign Missionary Society, comprising the debts of that institution, and the pledges for the current expenses of the missions till now under its care, fall immediately upon the Treasury of the Board. It is true, also, that the Auxiliaries of that Society are now regarded as the Auxiliaries of the Board; and in this capacity, the Prudential Committee are happy to consider them as included, with others, in that great missionary community, to which these remarks are addressed.

It may be proper to observe here, that assurances were given, by numerous individuals, ministers, and members of Presbyterian churches, before the union was formed, pledging themselves to a most hearty co-operation with the Board, in case that measure should be adopted. These pledges will doubtless be honorably redeemed; and agents

of the Board, who may be employed in organizing the friends of missions, and calling forth their voluntary offerings, will be cordially welcomed.

Some time must elapse, however, before the visits of agents can be expected in all parts of our widely extended country; or even in the more populous parts, and where the missionary cause is most affectionately cherished. So great is the demand for candidates for the ministry, so arduous are the labors of agents, and so various are the talents necessary to a successful prosecution of an agency, that it is extremely difficult to engage persons suitably qualified for this service. The work of organizing the friends of missions, who expect to bring their contributions to the Treasury of the Board, is great in itself and must be accomplished gradually. It is the design of the Committee to urge forward this work as fast as they shall be able, in the hope that the day is not distant, when effectual care shall be taken, by the inhabitants of all our cities, towns, and villages, that the claims of the heathen shall be fairly and systematically presented, at least once in a year, to every family, and every person.

Till this can be done thoroughly, and with a prospect of a permanent influence, patrons of the cause will see the necessity of acting individually and promptly. They will bear in mind, as a truth of essential importance, that the cause of missions is not the cause of the Committee, the Board, or the Missionaries, either exclusively, or in any such sense as to relieve ministers and Christians generally from the obligation of seeing its exigencies, providing for its wants, and identifying its success with their highest joys.

The Committee feel bound by the most solemn and weighty considerations, to request of their brethren to determine, each one for himself, what his Saviour requires of him with reference to this great subject. Can it be denied, that the sending of the Gospel to the heathen is a duty, which rests on some of the plainest passages of the New Testament, and is implied in the very nature of Christian benevolence? Can it be doubted, that the prompt and efficient support of all Protestant missions to the heathen is demanded of the Christian world by every motive of humanity and religion? And shall not the missions which have originated from our own shores, be dear to the hearts of American Christians? Shall our beloved brethren who are now in the field of arduous labor, and of severe conflict with Satan and his emissaries, be distressed with the apprehension, that no fellow-laborers are to be sent to their aid? Shall the mission presses, and the mission schools, with the world opening to their salutary influences, be limited in their operations by the resources now at disposal? Let the inquiry rather be made by each individual, whether he has brought his cheerful tribute to this sacred cause, sufficient in amount to measure and prove his hearty attachment to it? Has this generous tribute been repeated, as often as the blessings of his Heavenly Father have returned upon him with the revolving seasons? Are there no arrears? Would he be willing to leave the world without giving some other practical evidence of the value which he sets upon the Gospel? If these questions can all be answered to his entire satisfaction; if he can truly say he has done all, which God could justly require of him in this respect, has he not friends and neighbors, whom

he might stimulate to the same fidelity by his exhortations and his example? And is he not called upon to spend a portion of his time and influence, that others may be brought to take an active part in this divine enterprise?

The present juncture is eminently the season for peculiar exertions. The attention of our churches have been extensively called to the subject of the union, now happily consummated. Several missions under the care of the Board have recently been favored with remarkable success. The advancement of the work, is, in many places, more rapid than had been anticipated; and, in no instance, are the discouragements so great, as to justify the least hesitation, in regard to the duty of going forward. At all the missions now in existence, there is room for more enlarged operations; and at some, the demand for aid is imperious, and should be irresistible. In many regions of the earth, hitherto untrodden by the foot of a Missionary, the way is preparing for evangelical labors.—Western Africa, and North West America present claims upon the compassion of American Christians, which must speedily be regarded. Why should not the great business of preaching Christ to the nations advance with all the power and celerity, which the united, liberal, and universal patronage and influence of the Christian community can impart? And why should not every individual, whose heart burns with love to souls, and to the Saviour who died for them, take good care that himself be not deficient, however it may be with others?

At the close of these remarks, the Committee would offer a few words of exhortation to the officers of Auxiliary Societies and Associations, whose annual meetings are approaching.

The best organization, which human ingenuity can devise, will not of itself accomplish any thing. The self-moving power of holy zeal must be present, and the organization must be viewed as only affording facilities for the best efforts, and not at all as dispensing with these efforts. A Society can do nothing unless its officers act; and it can do nothing thoroughly and effectually, unless they act with spirit and intelligence. Is it too much to ask, then, that each officer of an Auxiliary or of an Association, should do all that can be expected of one in the station which he occupies. The constitutions are plain, and the course of duty is marked out in *Missionary Papers* and *Circulars*, which have been extensively distributed. Much depends upon all the officers, but especially upon the Secretaries, Treasurers, and Collectors. The Treasurer of each Association may advantageously remind the Collectors, in good season of the duties assigned them; and the Collectors, in all their solicitations, will evince that they dread a diminution of the annual payments as a calamity, and will urge their increase, as a thing reasonable in itself, expected by the church and the world, and absolutely indispensable to the highest prosperity of the work, in which all are professedly engaged.

There have been cases in which the members of Auxiliary Societies have been distressed and mortified to find their contributions diminished, after it was too late to remedy the evil for that year. The defect was, that the proper exertions were not made *previously* to the annual meeting.—*Miss. Her.*



## NATURE OF BENEVOLENCE.

Extract from an Address of the Rev. Mr. Cutler of Quincy, at a Meeting of the Massachusetts Episcopal Missionary Society.

"Charity, Sir, begins at home:" but in order that it may thrive, it must look abroad. The Christian's *heaven* is not a selfish and solitary place: his path through this world is not selfish and solitary, and his soul should not be selfish and solitary. In heaven there is "a glorious company of Apostles:" "a goodly fellowship of prophets: a noble army of martyrs:" on earth there is "a blessed company of faithful people."

We are too apt to forget that in religion there are social duties as well as private. Too many appear to think if they can keep their own heads above water, it is all that they can do. I admit that while their worldly hopes and sensual schemes are falling to pieces, and they are just stretching out their arms to swim in the ocean of faith, that their first business is to save themselves. But when a compassionate Saviour has preserved them from sinking; has set their "feet upon a rock" and ordered their "goings," then to look back with indifference upon that dark ocean in which so many others are struggling; to sit down without a wish or a sigh; to turn their back upon these perishing souls: not throwing them a rope, not grasping those within the reach of their arms, but replying to every cry of the perishing—"Charity begins at home," "How dwelleth the love of God in them!" It is true this is a lost and ruined world; that it is hard to keep one's head above water; but if it is hard for me, it is as hard for my neighbour; and if my feet are on a rock, and his are treading in "the deep waters," it is harder for him than tis for me. The command of the Saviour is, "when thou art converted strengthen thy brethren."—Luke, xxi. 32.

The genius of the Christian religion is benevolence. But benevolence must have objects. God never put a spark of that celestial flame into the breast that it might ever remain a spark. He intends that it shall have air: that that spark shall by and by glow into a flame; that it shall refine and purify its residence, and not only so, but assist in refining and purifying the world. It must have air: it must have objects or it will die.

"Zeal is that pure and heavenly flame  
The fire of love supplies."

And what is benevolence without zeal? A fire without a flame: which moulders away and consumes the log of wood, without communicating light or heat to other objects. What is benevolence without zeal? It is any thing but that which drew the Saviour from heaven: it is any thing but that which drove Paul through perils by land and by sea; it is any thing but that which furnished recruits to the noble army of martyrs above! It is any thing but "that charity which seeketh not her own."

I surely need not remind you Sir, of that old, but not thread-bare, for it is a golden saying, "the more religion we send abroad, the more we have at home." Facts are better than the most polished chain of reasoning. One Christian devoted to missionary exertions, is a better argument in favour of this connection, than a mathematical demonstration. Look then sir, at the men and wo-

men, whose hearts and hands are now engaged in this sacred enterprise. Are they to be numbered among the sluggards in our spiritual vineyard! Are they mere formalists! have they neglected their own souls! are they living in the enjoyments of the world! and employing little time in religion; but that little in missionary exertions! Whose diaries, after their death, have disclosed such a holy walk with God: such purity of heart! such love of men: as those of missionaries! Think of Martyn and Buchanan and Brainard.

I would not say to the Christian, "Come out of the world!" "The world is the field:" there your charity shall grow: the wants and distresses and sins of men afford a rich soil: there benevolence can take root downwards, and the very richness which that soil imparts to the root, shall rise to the branches and drop down in fruit.

Where do you send your young friends whose hearts are tender, and who are "inquiring after God?" Where, Mr. President, you sent the Speaker, some eight or ten years since to your *Sunday Schools*. And why, sir, because the way to be saved yourself is to try to save others: and let me ask you to solve this problem. In that great enterprise of benevolence, which has improved the most, the scholars or the teachers? I might ask with almost apocalyptic solemnity—"what are these arrayed in white robes:" from whence this long train of youths and virgins who have come up before the "throne of grace" and serve God day and night in his temple? These are they, replies *experience*, which have washed their robes and made them white, not only in the blood, but in the *work* of the Lamb; they entered early upon his work of faith and labour of love!

Am I not justified then in saying there is a connection between missionary exertions and personal piety. Does not the nature of salvation discover it? Does not the genius of our religion form it, and facts demonstrate it? If so, then this Society is right in setting forth missionary exertions as an important means of grace.

## PARENTAL ENTREATY HEARD.

The following is an extract of a letter from an eminent Minister, received some time since by one of the editors of the Recorder and Telegraph, and which had some circulation in manuscript. A shorter extract having appeared in the Philadelphian, we think proper to give one more full and perfect.

"I know that it will give you joy to hear that both of my dear children have hopefully laid their enmity and their honours at their Redeemer's feet. Help me to magnify the Lord forever. I have given my redeemed children away to Christ, with a supreme desire that they may be altogether devoted to him all the days of their lives. Whether they be rich or poor,—whether they live long or die soon,—are minor considerations.

"Little did I think what such a blessing was to cost me. The struggle came near laying me on a bed of sickness. Never before had I such a sense of the importance of the figure, Gal. iv. 19. I had often said that in offering their children in baptism, parents must believe for them (as far as the nature of things admits) as they did for their own souls, and must bring them to Christ as poor lost sinners, much in the same way in which they bro't

themselves. But now I see that if their children are to be *born again* in a *covenant* way (they may be born in a *sovereign* way without them) they must *travail* in birth for them. For two full months the struggle lasted, before I saw any decisive signs of an answer. Week after week, after the midnight struggle on my wakeful pillow, I would go to my children in the morning, and be dismayed to find them the same. I would then return and examine my prayers. I could not see that I set up their interest against that of God, or my will against his will. I saw that I had no claim except on a gracious promise made to prayer. But *that* I seized and hung to with the grasp of death. And yet nothing seemed to follow. At last it came to this—if that was not prayer, and in some measure the prayer of Penueh, (Gen. 32: 26.) I knew nothing about prayer and must abandon my hope. If *all* my children must perish, I must go down with them. Such a hold had I fixed upon the promise and such was the impossibility of letting it go, that I found I had staked every thing upon it and upon its truth in reference to me, and it was an eternal heaven or an eternal hell for more than one. And yet God delayed. Ah then was the tug and struggle which shook the soul. After many nights, I found myself on my pillow longing that my children might be brought to see their *ruin*, in order that they might see what they owed to God and their precious Redeemer, might see his glory and bare witness for him and praise him all their days. Before, I had brought them to God as a personal interest; now, I wished the thing done for the Lord's sake. The next morning \* \* \* \* could not sleep to think how good God was and how ungrateful she had been, and \* \* \* \* found herself rejoicing that God reigned. Four days after, as I was praying with \* \* \* \*, I felt such a nearness to Christ, and was enabled to commit her to his arms so easily, so fully, & so confidently, that I could not but hope she would commit herself to him before she arose. I humbly trust he received her then. In an hour or two she was giving strong evidence of a new nature; yet for two days she lay crushed under a sense of her unworthiness, until, as she expressed it, the "preciousness and loveliness" of the Saviour opened to her view.

"O may my soul be thankful, and may my life and my children be wholly devoted to the Lord."

[These children have since been admitted to the church.]

#### PASTORAL DUTIES TO THE AFFLICTED.

In the discharge of parochial duties, the sick and the afflicted will have the strongest claims upon your time and attention. Let these claims always be held sacred. Wait not to be sent for. Hasten to them as soon as you know that they are in distress. And while on your way to the sick chamber, or the house of mourning, lift up your soul in prayer to God, that he will put thoughts into your heart, and words into your mouth; that he will enable you to be faithful and bless your visit. If the sickness be severe, let your remarks be few and direct, and your prayers commonly short; but let your calls be frequent. When there is imminent danger in the case, study not to conceal it; but urge upon the sick man the infinite importance of immediate preparation for death. If it is one

of the sheep, or one of the lambs of Christ's flock, who is about to be called home, and is rejoicing in the prospect, talk of heaven, of deliverance from sin, of the excellence of Christ, of the glory of God, and of the songs of the redeemed.

If it is the dying bed of an impenitent sinner to which you are called, and he is stupid; O, if it be possible, sound a note of alarm so deep, that it shall awake his slumbering conscience; and at the same time so affectionate, that he shall thank and love you for your faithfulness. Hold no fellowship with that cruel affection which conceals from a dying friend his danger, or which "cries peace, when there is no peace." If the dying sinner is alarmed, and his transgressions are at last set in order before him, beware that you do not comfort him too soon. Many, I fear, have been destroyed in this way. The law was doing its work, and would have brought them to the cross of Christ, but for the pains which were prematurely taken to convince them that their sins were forgiven, and that all was safe.—Rejoice in it, if you have good evidence that a sinner has been plucked as a brand from the burning at the very close of life; but in your preaching and conversation lay very little stress upon a death bed repentance. I fear that it is seldom genuine; and however, it may be, why should you in this way encourage others to put off repentance to the last extremity, when there is so little probability that they will even be awakened at the close of life!—*Dr. Humphrey's Sermon.*

#### RELIGIOUS NEWS-PAPERS.

In what way can Christians obtain a knowledge of what the Lord is doing in the world, so easy as by taking a religious paper? For two dollars, or two dollars and fifty cents a year, we can have a well conducted weekly paper, not filled with advertisements, but with the most important accounts of the operations of Bible, Missionary, Tract, and various other societies; of the happy influence of Sabbath schools upon the rising generation; a great variety of pieces on doctrinal, practical, and experimental religion; interesting accounts of revivals of religion; brief memoirs of those who have been eminent for piety and usefulness; also the most important accounts of the civil and political movements at home and abroad, &c. Such publications are among the happy signs of the times. They are particularly calculated to stir up the minds of Christians to duty, to show them what is wanting, to assist them in devising ways and means of doing good, and to enlarge their hearts in prayer and thanksgiving to God. Another thing of great importance is happily calculated to awaken their attention to reading; and while it learns them to read, they are receiving information which expands their minds, and furnishes them with knowledge which may, by the blessing of God, render them useful in Zion, and in the world, when their parents sleep in dust. Many of the periodical publications are appropriating something of their profits to the Missionary cause; thus while we are paying for them, we are accomplishing a two-fold object, informing ourselves, and replenishing the treasury of the Lord.

*More Emancipation.*—We are informed that the Rev. Samuel D. Hoge, of Ohio, has recently liberated his only slave, a valuable young man,



left by him in this state, and about to be sent either to Liberia or Ohio. We have also received information that Miss Bet-ey Morris of Louisa lately deceased, has liberated all her slaves (about sixteen) with a request that they should be sent to Liberia. She had also left five hundred dollars to fit them out and defray the expense of their passage.

Thus does evidence multiply around us that the impulse is already given and the work begun.—Who shall stay its progress, or measure the blessings to our country and to Africa, which will follow in its train?—*Fam. Visitor.*

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 2, 1826.

#### NEW-HAVEN AUXILIARY BIBLE SOCIETY.

There are certain seasons of the year, when it is customary for creditors to call in their dues, and landlords to collect their rents; and those who are punctual in paying their debts always find the most favor, and usually prosper best; while the slothful man who regards not the time of payment, or the wants of the creditor, makes cost to himself and trouble to others.

The members of the New Haven Auxiliary Bible Society are reminded that they owe to the treasury of said Society their *annual subscription* and if they will call and pay it to Samuel J. Hitchcock, Esq. who is Steward thereof, they will prevent the necessity of putting the accounts into the hands of collectors, and save much trouble. Others who are not subscribers to this Institution, are reminded that the stock is rising, and a large dividend will shortly be made,—but those who pay nothing, will expect of course to receive nothing.

A DIRECTOR.

New Haven, September 2, 1826.

#### AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society received during the months of May and June, in donations and for the purchase of Bibles, the sum of \$8,428, 37. The issues from the Depository during the same period were as follows, Bibles, 5870, Testaments, 5665; total 11,535,—value, \$6476, 12.

#### RICHMOND TRACT SOCIETY.

Another auxiliary to the American Tract Society, we are informed by the Family Visitor, was formed at Richmond on the 13th ult. The concurrence of Christians of different denominations in its formation and support, is, as it always is, a happy feature in this Society. The meeting was held in the Baptist Church; conducted by the Rt. Rev. Bishop Moore, who is also chosen President of the Society for the ensuing year; and addressed by the Rev. W. J. Armstrong, the Presbyterian clergyman.

Bishop Moore, in his address, remarked, "that it was with peculiar satisfaction that he, as an old man, found that there was some plan of Christian benevolence, for the success of which, the members of different denominations could heartily agree to concentrate their efforts."

### MR. OWEN.

Mr. Owen, the late *great speculator in morals*, has been recently enlightening his proselytes at New Harmony, and the world, gratuitously, by a declaration of his tenets. When they have not hypocrisy and ingenuity enough to become mischievous among the uninformed and credulous, it is often entertaining, and in one way useful, to watch the operations of these foreign runaway artificers in new morality and new politics; and behold the monsters and grotesque shapes that come from their hands, in every attempt to re-model our religion or invent a better: Mr. Owen hangs out true colors, and is therefore one of the innocent sort; and though our entertainment may be damped by pity for him and those whom he finds fit to follow, he can do no material harm. He selects the 4th of July, the fiftieth anniversary of our independence, because, forsooth, the Declaration of Political Independence in 1776, had happily led the way to "a Declaration of Mental Independence," which he was about to promulgate. Hear him.

"Superstition forced man to believe, or say he believed, that a Being existed who possessed all power, wisdom and goodness—that he could do and that he did every thing,—and yet that evil and misery superabound; and this being, who makes and does all things, is not the direct or indirect author of evil or misery. Such is the foundation on which all the mysteries and ravings of superstition are erected in all parts of the world."

Then again, in summing up his discourse:—

"I now DECLARE, to you, and to the world, that man, up to this hour, has been, in all parts of the earth, a slave to a TRINITY of the most monstrous evils that could be combined to inflict mental and physical evil upon his whole race."

"I refer to PRIVATE OR INDIVIDUAL PROPERTY—ABSURD AND IRRATIONAL SYSTEMS OF RELIGION—AND MARRIAGE FOUNDED ON INDIVIDUAL PROPERTY COMBINED WITH SOME ONE OF THESE IRRATIONAL SYSTEMS OF RELIGION."

Again—

"I have calmly and deliberately determined, upon this eventful and auspicious occasion, to break asunder the remaining mental bonds, which for so many ages have grievously afflicted our nature, and by so doing to give forever full freedom to the human mind."

"\* \* \* The truth has passed from me, beyond the possibility of recall; it has been already received into your minds; speedily it will be heard throughout America; and thence it will go North and South, and East and West, as far as language is known, and almost as fast as it shall be conveyed, human nature will recognise and receive it."

#### AMERICAN COLONIZATION SOCIETY.

The plan of colonizing the colored population of this country on the coast of Africa, is deemed by many as chimerical and vain. They view the undertaking, as they did a few years since the conversion of 600,000,000 of the heathen, and because the work is so great, they are willing to fold up their hands and do nothing. Had the little handful of believers who first proposed a mission to the heathen, been told that they must bring all the heathen to some Foreign Mission School to be converted, or that they must furnish missionaries enough to supply the wants of

these six hundred millions, they, too, would no doubt have sat down in despair. But they had been told by One whom they believed, that "the Kingdom of heaven was like a little leaven that a woman hid in three measures of meal." They went forward, and their hopes have been more than realized: The burden has been taken from the shoulders of those who first commenced the work, laborers have been raised up from among the heathen, and it is going on, and will go on, in spite of opposition, "until the whole lump be leavened."

Thus, we believe, will be the final result of the efforts of the American Colonization Society. They do not expect to charter vessels, and carry back at once the *two millions* of blacks to their native land, and buy farms and build houses for them, and nurse and feed them, at their own expense; but let the work be commenced; let a foundation be laid for an independent nation, where they can exercise and enjoy the rights of freemen, which they have never enjoyed; let them feel the pride of character, the love of country, and the motives to industry and enterprise, by having something that they can call their own; nay, let it be once proclaimed to the people of color in this country, that in Africa, the black man, like the white man here is lord of all he possesses, and that he can sit under his own vine and fig tree, without any to molest or make afraid; and nothing but that tyranny which shackles the mind and the limbs, can keep them from finding their way then.

The designs and prospects of the Colonization Society are very fully and ably explained in a letter from the Hon. W. H. Fitzhugh, a distinguished gentleman of Virginia, and late a senator in Congress. After apologizing to the Rev. Mr. Gurley, to whom the letter was addressed, for not being able to meet him in New York, he goes on to explain—

Our design was, by providing an asylum on the coast of Africa and furnishing the necessary facilities for removal to the people of color, to induce the voluntary emigration of that portion of them already free, and to throw open to individuals and the states, a wider door for voluntary and legal emancipation. The operation we are aware must be, (and for the interests of our country ought to be,) gradual. But we entertain a hope founded on our knowledge of the interests as well as the feelings of the South, that this operation properly conducted, would, *in the end*, remove from our country every vestige of domestic slavery, without a single violation of individual wishes or individual rights.

The whole work we propose to leave to the authorities of our country: and we hope by a combined and harmonious operation of the state and federal governments, to concentrate for its accomplishment all the powers and resources of the nation. And will it be denied that these powers and resources are fully adequate to the undertaking? Will it be doubted, that even the *speedy removal* (if necessary) of the whole colored population of the country, could be effected? But we ask for no such trial of our strength—we ask for no such speedy removal—we seek only an operation so gradual that while it prevents the increase of the population in question, it shall impercepti-

bly draw off the capital, the fund, from which that increase grows. Such is the course which wisdom and humanity unite in recommending—and such is the plan, on the details of which we now ask the practical judgment of the North.

The annual increase of the colored population of the country does not exceed 40,000; so that the annual removal of 50,000 would not only prevent the increase, but would in the course of a very few years, leave not a vestige of the population in question. Indeed the annual removal of a much smaller number would answer every purpose; for as the emigrants would, in the nature of things, consist in the younger and healthier and more productive classes, it is obvious that the rate of increase of those remaining behind, would be very much diminished. I have no doubt, indeed, that the most economical mode of effecting the object in contemplation, would be to apply the means to be used, as far as possible, to encouraging the emigration of those but lately married.

But let us suppose, for the sake of argument, that it is necessary to remove 50,000 every year, will it be contended that such an effort would be too great for a government like ours? I recollect being somewhat startled last summer, by hearing a most estimable and intelligent gentleman of New-York, say, that the whole tonnage of the U. States would not be sufficient for the removal of the annual increase of our coloured population. A little investigation however soon satisfied me, that instead of employing the whole tonnage of the country, one twelfth of it would be more than sufficient—that one half in fact, of that which belonged to N. York alone, would furnish transportation to 50,000 emigrants.

Nor is there any ground for alarm on the score of expense. Even in the mode in which the colonization society is compelled to conduct its movements, the cost of transporting 50,000 individuals, could be only \$1,000,000; and there can be no doubt, that under the auspices of the government, and in a regular commercial interchange with Africa, a system might be devised, in which this item of expenditure might be reduced to almost nothing.

But suppose the expense to be \$1,000,000, or (if you please) \$2,000,000, would it either exceed the means of the government, or be disproportioned to the object to be accomplished? We gather from sundry speeches during the last session of Congress, that the government will in the course of a few years have at its disposal an annual surplus of \$15,000,000. A fair proportion of this will be applied, I trust, to the internal improvement of the country. And education too will very probably (and certainly very properly) command *its* share. But after providing most amply for those two important interests, would not enough, and more than enough, be left to cover every expenditure that the most zealous advocate for colonizing the people of colour would ask at the hands of the general government? And can any object be presented more national in its character, or more intimately concerned with "the common defence and general welfare of our country," than the removal of the population in question?

I will not touch on those high considerations of morality, religion, humanity and justice, by



which the measure is recommended. I will say nothing of the claims of Africa, nor of the debt that is due to those who are to be more immediately affected by the contemplated change. I am willing to view the subject wholly in a political point of view, and independently of the high and enviable character it affords us an opportunity of acquiring among the nations of the earth. I see enough in its effects on our internal prosperity, our morals, our politics, our individual worth, and our national strength, to justify every expenditure that can possibly be required.

Contracted indeed must be the views of that statesman, who does not see in our colored population, abundant matter of reproach as well as danger to our political institutions. Wilfully blind must he be, who does not draw from the northern and southern sections of our union, an inference unfavorable to the value of slave labor. And that man would be an anomaly in creation, who would venture to deny, that in war, the population in question, must be a source of weakness, not less appalling, than a scanty revenue, an undisciplined army, or an unfortified coast. Is not its removal then a subject of deep interest, and of general concern? Or can any expenditure for its accomplishment, within the compass of our means, be considered disproportioned to its importance?

But a question as important as it is delicate, presents itself, in relation to the powers of the general government. And deep and sincere as is the interest I have ever felt on this subject—great and unlimited as are the personal sacrifices I am willing to make in relation to it, I feel no hesitation in saying, that rather than see the general government transcend its authority; rather than see it go a single inch beyond the powers with which it is invested, I would abandon the whole scheme, and rest contented in the wretched condition in which I find my country involved. But on this subject, I have no apprehensions. The Colonization Society has distinctly designated the extent to which it seeks the interposition of the government of the country. It asks only the provisions of a place and government for the reception and protection of such persons of color, as are already free, *and such others as the humanity of individuals and the laws of the different States may hereafter liberate* the necessary encouragement to, and the necessary facilities for, emigration—and as occasion may require it, *pecuniary aids to the States, for effecting in such modes as they may choose, the extinction of Slavery within their respective limits.* Such, and such only, is the interference asked. Nor have I ever met with an individual of respectable standing, who wished for more: or who claimed for the government, an authority to destroy or in any manner, to weaken rights recognized and sanctioned by the constitution of the country.

Is there any thing then in the proposed co-operation of the national government conflicting in the smallest degree with the principles of the constitution? If there could be any doubt, whether a government invested with all the powers of war and peace, and specially authorized to make treaties, could acquire foreign territory, it must have been removed in relation to our own, by the undisputed purchase of Louisiana and Florida.—These acquisitions were made by the treaty making power, and with the money of the nation, on

the ground that they would “insure the internal tranquility, and promote the common defence and the general welfare” of the country. And I take it for granted, that where the same objects shall require the acquisition of other territories, whether on the coast of Africa or of America, it may be effected under the same authority and by the same means; and the territory being procured, the most sceptical will not pretend to doubt the right of congress “to provide,” in the language of the constitution, “the needful rules and regulations,” for its government and protection.

But whence, it may be asked, is derived the proposed authority “to afford encouragement to, and facilities for, emigration,” and “pecuniary aids to the states for effecting the extinction of slavery within their respective limits?” From the very same source, I answer, whence springs the whole power of appropriation; from the authority “to lay and collect taxes, duties, imposts, to pay the debts and provide for the common defence and general welfare of the country,” and an authority, evidently imposing no other limitation on the power of appropriation, than that it be applied exclusively to promoting the general interests of the nation; and it accordingly may be, and under every administration has been used in aiding the accomplishment of objects not within the reach of the other specified powers of the government. It is on this principle, that large sums have been voted, at different times, for making roads and canals, for ameliorating the condition of the Indians, for giving relief to the inhabitants of Caraccas, for restoring captured Africans to their homes, for suppressing the slave trade, and above all, for evincing the nation's gratitude to Gen. La Fayette; none of these different acts can be brought within the enumerated powers of the government. And if its revenue is to be expended, only in sustaining these powers, not only must the acts in question, but a very large proportion of the numerous acts on our statute book, involving expenditure, be pronounced violations of the constitutional charter.

Nor is this all. Under every other construction than that for which I contend, the people will have effectually defeated by an injudicious distribution of their powers and resources, their own prosperity: for having given to the general government the *exclusive* power of raising revenue from commerce, while to the states they have reserved many of the most important powers of government, they will have given to the one, abundant resources which cannot be used for want of objects on which to expend them; and to the other, important powers which cannot be exercised for want of revenue to sustain them; and the only possible mode of avoiding this difficulty will be to give to the appropriating clause of the constitution the construction warranted by its terms—a construction authorising its application to every measure of general interest, whether it be to the education of the people, the improvement of the country, or the removal of an injurious population from our shores.

I have thus, my dear sir, in compliance with your request, given you in very great haste, (“*corrente calamo*,” as you will perceive,) my thoughts on this interesting subject. If it will be of any service to you to show, that such sentiments pre-

vail in the south, you are at liberty to make what use you please of my letter.

With very sincere regard, your friend.

W. H. FITZHUGH.

### Revivals.

*From a correspondent in Massachusetts, to the Editor of the New York Observer, dated Amherst, Aug. 8, 1826.*

MESSRS. EDITORS,—Since I last saw you, I have visited a number of towns in the western part of this commonwealth. On the 28th ultimo, after winding through picturesque scenery for several miles, I arrived at Williamstown. It lies, as you know, in a pleasant valley on the banks of the Hoosic; and is the site of a College which may now be considered flourishing. The number of students is between 90 and 100; and should the efforts making for the establishment of a new professorship and the erection of a chapel prove successful, as they probably will, a further increase may be safely anticipated. When it is considered that notwithstanding the disadvantages of an unfavorable location, and the still greater inconveniences arising from extraneous causes, this institution has not only continued in being, but actually contains about double the number of students it had in 1815, the efforts of its officers and friends in its behalf, will appear, I think, in their just light.

But though a literary institution is at all times an object of interest, it was not literature principally which attracted me to the spot. Cultivated minds I could find in almost every place: but the work of the Holy Spirit operating effectually upon the minds of scores and fifties in the same town, at nearly the same time, and in the same general manner, I conceived was not so common. Such a work had been enjoyed at Williamstown, and so far as my time would permit, I wished to see it. Or, if that had ceased, I wished to see its fruits. In neither respect was I disappointed. For, though compared with what had been witnessed a month or two previous, the interest was in a measure abated, it was still most apparent that God was there. The only meeting which I had opportunity of attending, was a meeting for prayer—particularly that the cloud of mercy might not be withdrawn. The petitions were importunate; yet proceeding so far as the strongest external evidences could evince, from humble hearts, I could not but think they would be answered: and in deed, there were already pleasing indications that new blessings were in store for that favored people. The moral and religious character of the village, which was before good, has now become rather remarkable. I was assured by a middle aged man—whom I had formerly known as a decent moralist, but depending as I supposed, on his own merits for salvation, and, as he now informed me, disbelieving the reality of revivals and the necessity of regeneration—that in one section of the village, embracing, perhaps, 20 houses, he knew of but two heads of families who were not either professors of religion or in the enjoyment of a comfortable hope. He himself appeared to me a wonderful example of the power of religion. It seemed as if he could not enough admire the rich grace of God, which had stooped so low as to rescue him. The whole number who have been admitted to

communion as the fruits of this revival, is about 120; including several members of college. Many of this latter description prefer uniting with churches in the towns to which they respectively belong; and others, both in college and in town, desire to defer so public a consecration of themselves a little longer. The whole number in College who have given evidence of a change during this revival, is between 30 and 40. Of 51 students, present at the close of the last fall term, who were destitute of hope at the time the work commenced, no less than 28 have shared, as they trust, in the grace of the Gospel. I will only add, that this work of grace first became intensely interesting, on a day of united fasting and prayer which was observed both in college and in town.

After spending several days on the Green Mountains, I proceeded to Northampton on the 4th inst. Passing through Williamsburgh, I learned that an unusual attention to religion prevailed there, and that about 30 individuals had recently found hope. The work appeared to be advancing. It was Friday afternoon when I arrived at Northampton, when to my surprise, I found the immense meeting-house in which the Rev. Mr. Tucker officiates, apparently full of people. Nor was my surprise much diminished, when I learned that it was on the occasion of a Preparatory Lecture. Surely, thought I, if in a town of only 3000 or 4000 inhabitants, on a week day, and with no other incitement than a preparatory lecture, such a multitude voluntarily assemble for public worship, the state of religion must be animating in a high degree. And so I found it. With numbers religion appeared to be the great business. Meetings were held continually, and were always well attended—usually crowded. Many were bowed down under a sense of their sins, and many were rejoicing in hope. As to the number of the latter, there was, in the minds of the most judicious, an evident reluctance to speak. It must, however, be large; and it seemed to be the general opinion, that so great a revival had never been experienced there (although a place which had been unusually favored in this respect.) within the memory of the oldest inhabitants. There have been several instances of persons becoming sharers in it, who were there on visits from other towns. Among others I might mention the daughter of an aged Unitarian minister, and three daughters of a clergyman in Worcester county, who, though faithful to his calling both as a minister and father, never before had the satisfaction to see in any of his children the evidences of piety. I have since met with him, and cannot describe to you the emotions which he seemed to feel. The revival embraces many who move in the higher circles; and, judging from my own observation, is attended with no noise, or any thing which would tend to diminish the interest with which its progress is regarded by intelligent Christians. The communion of the Lord's Supper was celebrated after the morning services on the Sabbath, and a more affecting scene I have rarely witnessed. As the first fruits of the revival, nine individuals were admitted to the church; two of whom I should judge were between 60 and 70. It was animating to see men who had spent so many years in sin, come forward at this eleventh hour of life, and consecrate their gray hairs to the Saviour. When, with this new accession from the world, the church consisting, I was told, of not less



than 600 members assembled around the table of their common Lord, and with tears of gratitude partook of the sacred emblems, these lines of Watts recurred to my mind with a peculiar emphasis and beauty :

While all our hearts and all our songs  
Join to admire the feast,  
Each of us cry with thankful tongues,  
" Lord, why was I a guest ?

" Why was I made to hear thy voice  
And enter while there's room,  
When thousands make a wretched choice,  
And rather starve than come.

" 'Twas the same love that spread the feast,  
That sweetly forced us in.  
Else we had still refused to taste,  
And perish'd in our sin."

Numbers, however, attended as spectators, who could not be said to " rather starve than come." Since the previous communion they had renounced their " wretched choice," for the salvation of Christ, and are expecting, on the next return of this solemnity, to devote themselves publicly to his service. I cannot detail to you all the interesting scenes which I witnessed ; the meetings which I was privileged to attend ; the tears which I saw fall ; the fervent prayers and faithful sermons to which I listened. But to sum up all, I would say, " It is the Lord's doing, and it is marvellous in our eyes."

I must just note here, the regard that is paid to the Sabbath in that village. With the exception of a few strangers, scarcely an individual was to be seen in the streets till near the hour of morning service : there was no hallooing of unruly boys, no rumbling of carriage wheels, nothing in short to disturb the sacredness of the day. How unlike to what is witnessed in some of our cities : in this connection, I have a single fact to mention : The two principal tavern-keepers, though most obliging to their customers in other respects, wholly refuse to furnish horses and carriages for common purposes on the Sabbath. In one instance which has come to my knowledge, a *Judge* (who of all men ought to have been foremost in showing respect to the laws,) applied for such a means of profaning the Sabbath and *was refused*. Here again is a noble example for tavern-keepers and stables in our cities and large towns.

It was with some reluctance that I took my leave of this delightful place. In point of natural scenery, however, I must give the preference to Amherst. For not only, as in Northampton, have we a view of Mount Holyoke, Mount Tom, the Green Mountains, Sugar Loaf, &c. but the nearer landscape is equalled by very few in New-England. The college buildings stand on an eminence which overlooks a large extent of the valley of Connecticut River, with its villages and harvest fields spread out as on a canvass, yet far beyond the imitation of art. There are two edifices for the accommodation of students, each 100 feet long by 50 wide, and four stories high. Besides which there is now erecting, and nearly finished externally, a Chapel Building 100 feet long by 54 wide, containing a Chapel 60 feet by 52, a Laboratory 52 feet by 30, a Cabinet 60 feet by 21, a Library, 52 feet by 30, a Philosophical Room 60 feet by 21, a room for public examinations and private exercises in Rhetoric and Oratory 32 feet

by 30, President's Recitation Room, 30 feet by 25, and two ample Recitation Rooms for the Professors of Languages. This building is surmounted by a tower about 95 feet in height, at the top of which is to be an Observatory. The present number of students in the College is 150. In the Academy, chiefly classical, 80 or 90. The prospects for a new class in College, are said to be remarkably good. I trust, after all the opposition which this Institution has experienced, it is at length placed on a foundation which will stand forever. A more efficient Faculty cannot, perhaps be found in any of our Colleges : and I view it as a decided improvement upon the system of organization usually adopted in such institutions, that the instruction is communicated almost exclusively by Professors, who, from the nature of the case, must be better qualified for the task, than men of little or no experience, as is generally the fact with Tutors. Let me barely add, that in Amherst too, as well as in several other towns in the vicinity of Northampton, there are circumstances of particular encouragement in respect to the prosperity of religion.

WANDERER.

#### MONSON ACADEMY.

We insert the following communication at the request of a particular friend, with more cheerfulness as it affords encouragement to indigent young men, who are desirous of devoting themselves to the ministry.

We have numerous academies and private schools in *this* state, where students may be well qualified for college, or for ordinary business, but we know of none whose funds exclusively charitable, equal those mentioned below. There are several of this description, as we are informed, in *Mass.* in which respect as well as in the amount appropriated to common schools, our sister state may justly claim a priority.—*Con. Obs.*

MR. EDITOR,

Will you permit me to state, through the medium of your paper, the claims of Monson Academy to the esteem and the patronage of an enlightened community. I am disposed to do this chiefly from the apprehension, that it is not universally known what means of moral and literary improvement are now possessed by this institution. Within a short time past, very considerable additions have been made to the facilities which it affords for the acquisition of knowledge. It has now a respectable philosophical and chemical apparatus. Its principal, the Rev. Mr. Colton, is an indefatigable and able instructor of youth, exercising over them a parental guardianship, and possessing a happy faculty of securing their esteem and confidence. Its location in a thriving village, whose inhabitants are distinguished for sobriety and attention to the institutions of religion, at a distance from the temptations to indolence and vice, always existing in a more dense population, is highly favorable to the morals and the literary improvement of youth.

Beside its buildings, the institution has funds to the amount of \$13,000 fully secured and in a productive state ;—\$6,500 of which as a charity fund, whose income is to be employed for the sole purpose of aiding indigent, pious young men, designed for the christian ministry, in their studies preparatory for admission to college. To persons of

this character, who may be disposed to place themselves under their patronage, the trustees have resolved to furnish boarding at 75 cents per week, and tuition, fuel, and other incidental expenses without charge.

I will only add, that I lately attended the annual examination at this academy, and was highly gratified with the proofs exhibited of assiduity and *minute attention to accuracy*, both in the Latin and Greek classics, and in the different branches of English education, on the part of the instructors. The improvement evinced by their pupils was such as to do honor to themselves, and to the instruction which they had evidently enjoyed. It is no more than justice to state, that the specimens which I witnessed of their progress in the essential branches of English composition and public speaking, were worthy of special commendation. In a word, Sir, I left the town of Monson for a neighboring state, with a full impression, that the academy there is not behind any similar institution within my knowledge, with regard to the means of youthful improvement.

#### A FRIEND TO YOUTH.

##### TURKISH YOUTHS.

Two young Turks about 15 years of age, have been lately landed from an English vessel at Quebec.—They were found by the captain in an open boat at sea. One of these young men, as appears by a letter published in the Western Recorder, was lately at Hamilton College, in the state of New-York, in a destitute condition. We may not look upon these strangers with the same complacency that we should look upon a Greek youth in the same circumstances; but individually they are not accountable for the crimes of their nation, and true charity will make no distinction.

The young man at Hamilton says—"he belonged to a Turkish vessel which was on a voyage to the West Indies, laden with silk and specie, and was without any guns—its crew consisting of twenty persons. They were boarded by a piratical ship of two decks, with a crew of 120 men, consisting of French, English, and Spaniards. The Turkish crew were all destroyed except these two young men, who were at first bound by the pirates and taken on board their vessel, but afterwards loosed, when they made their escape in a small boat which they cut from the side of the ship. Before the pirates executed their work of plunder, the Turkish vessel was blown up by its own captain, who applied a match to the magazine. This vessel sunk, and they saw the flames ascending the sails of the other as they were leaving her. The young men remained in their boat nine days, subsisting on fish which they caught. From Quebec they came by way of Lake Champlain, and at Saratoga Springs they separated, the other going to New-York; and this one intending to make an excursion through the country, and proceed to New-York, was misdirected, lost his course, and went as far west as Canastota, whence he came to this place.

"But what renders him peculiarly interesting is his rank and character. From particular inquiries which I made of him, (and he gave satisfactory evidence of honesty and intelligence) he is a son of the present Bashaw of Damascus, or Ishan,

whose name is Ali Hamed. His own name is Sadi Hamed; and that of his brother, who was captain of the vessel in which he sailed, and who destroyed himself with it, was Achmet Hamed. Sadi has had a good education. He is acquainted with the geography and history of the eastern world, and has read some European works. He speaks of having seen the missionary Fisk at Jerusalem and also in Egypt, and heard of Wolff and other missionaries. Sadi was educated at Adrianople in Europe. His employment has been that of a clerk in a mercantile house, and in merchant vessels. He writes with great facility in his native language, and from right to left, as the eastern languages are usually written; and sketches likenesses remarkably well. Although he can use no other language, he instantly recognized a Hebrew book, and one in modern Greek, which I shewed him. I used every effort to persuade him to remain some time with us, and to learn the language, but without effect. He was extremely anxious to return to his native country; and was rather averse to learning the English language, lest he should become a prey to our religion, which he said if he imbibed, would prove mortal. The Hebrew names of the Deity, Jehovah, and Elohim, were familiar to him. He was furnished in this place with clothing and money, and with letters to Utica and New-York. To the former place he was accompanied by Mr. Bacon, a student, and received kind attention from gentlemen there. We hope he will meet with similar attention in New-York, and be assisted in returning to his native country."

#### DISTRIBUTION OF TRACTS.

One method of promoting the object of Tract Societies, has received much less attention from the friends of these institutions than its importance deserves. We mean that of *personal effort in the distribution of these noiseless messengers of mercy*. Many appear to feel that their obligation to this branch of religious charity is discharged by the regular payment of their annual subscriptions: the most profitable and interesting part of the service, that of being the almoners of the charity, they devolve upon others. Yet there is no reason to doubt, that if every contributor would himself become active in the dissemination of tracts, far more would accrue to the treasuries of these societies, at the same time that their great object would be more effectually promoted. The experience of each, in the circulation of tracts by his own hand, would necessarily tend to increase his interest in the object, and by consequence the amount of his benefactions. In proof of this it is sufficient to advert to the fact that those who take a personal interest in the distribution of tracts are the main supporters of tract institutions.

Many interesting incidents might be collected to show that if a person is watchful of opportunities, he may often, in the discharge of his ordinary duties, circulate tracts with advantage.

Let him make it a practice to have with him continually a small supply; and circumstances will often occur for the disposal of them in a profitable manner. In this way, without labour to himself, or any interruption of his ordinary business, he may be disseminating the precious seed of the gospel. While he gives a tract let him lift his heart to God for his blessing to attend it; and the



disclosures of the great day may show that it was not in vain. And what if occasionally in hours of needful relaxation he searches out proper objects for the reception of this charity? He certainly can be no loser, while others may be unspeakable gainers by this imitation of the blessed Saviour's example. But it is time to advert to instances of *personal effort in the distribution of religious tracts*—such as we designed to commend to the imitation of our readers.

We are happy to know that many ladies of this city, in their ordinary walks, are careful to have with them a small supply of tracts, by which means their walks are often rendered "walks of usefulness."

A friend, who always carries with him a few select tracts to be distributed as occasion may offer, is obliged on his way home in the evening to pass one of the theatres. Every one who has had occasion to pass these somewhat late in the evening, knows with what importunity a crowd of boys assail every one that passes, crying vociferously, "A check, a check, sir, if you please." This is done, hoping that the person has left the theatre, and that the ticket handed him at the door securing to the bearer the privilege of re-admission, will be given to them. Now the friend of whom we speak, when thus assailed, hands to the boys *religious tracts*. Who can tell but these may operate as a *check* upon some of their number in the downward path to ruin, or by this means find their way to the habitations—the eyes—and the hearts of many who are either destitute, or insensible, of other means of religious knowledge.

There is another fact that has long been known to us, which we would mention in this connexion. A young man in the country, a teacher in a flourishing Sabbath School, keeps a supply of tracts which he distributes every Sabbath, one to each scholar, to be returned on the following Sabbath. By this means they are kept in constant circulation, and find their way weekly into all the families to which the children of the school belong. The pleasure manifested by them as they crowd around their teacher to exchange these tracts, and their frequent remarks upon the contents, show that in general they have been carefully perused. The same individual never fails to have with him a selection of tracts, and from his experience of their benefits, and a personal knowledge of the destitution of religious instruction in many parts of our extensive State, covets no higher privilege than to be exclusively devoted to the work of circulating religious tracts. Nor would the expediency of having an agent of this description be unworthy the attention of those who have the controul of our National Institution.—*Rel. Ch.*

#### PREMIUM FOR A TRACT

##### *On the Ruinous Consequences of Gambling.*

The Committee of the American Tract Society, have the pleasure of announcing, that they have received another premium of fifty dollars, from a distinguished friend of the Society, to be awarded by the Publishing Committee, to the writer of the best Tract showing the "*Ruinous Consequences of Gambling*:" "an evil," says the benevolent donor, "which is increasing in many parts of our country to an alarming degree, especially in our large cities; one which leads to other habits and

practices destructive of all respectability and usefulness in this life, and, if persisted in, will end in the destruction of both body and soul.

The Tract must not exceed 16 pages in length, and must be presented on or before the *first day of October* next. The manuscript should be addressed to Mr. William A. Hallock, Corresponding Secretary of the American Tract Society, 87 Nassau street, New York; and each accompanied by an envelope containing the name of the writer. No envelope will be opened, except the one accompanying the manuscript to which the premium is awarded.

#### *Day of Fasting and Prayer.*

The New England and Main Conferences of the Methodist church, appointed the 1st Friday in September, to be observed by the ministry and members of the church, as a day of Fasting and Prayer, "that God would carry on the work of holiness in their hearts, and raise up and qualify men for the holy ministry among them."

The Rev. Richard Neely, a Methodist Missionary among the Cherokees says—

One of the most amiable traits in the character of this people is to be strongly attached to, and highly esteem those of their acquaintance in whom they have confidence. Never did I see this more strikingly & fully demonstrated than on my return from Conference to this place. They appeared to receive me with uncommon pleasure; they welcomed me as a returning brother; and their conduct towards me has continued to be of the most friendly and Christian character.

"Notwithstanding the severity of the winter, and the comparatively unprepared condition of many to endure it, I have generally had considerable congregations of attentive and seemingly interesting hearers; and though, as yet, we have not had many conversions, we have been favoured with some seasons of great rejoicing. God has graciously made one in our midst, and filled our souls with joy and peace. The members of society appear to be advancing in the knowledge and love of God; and in proportion as they advance in the divine life, they manifest a concern for the salvation and happiness of others. And this concern for their friends and acquaintances is not in vain, for many of them have been successful in turning sinners from "darkness to light, and from the power of Satan, to the living God." Finally, the glorious work of religion is progressing among us, the cause of God is advancing, and the benign influence of Christianity is seen and felt by many once benighted heathens.

#### Obituary.

DIED,—In this City, on the 27th ult. of the small pox, Miss Julia Bridgen, aged 20.

At Orange, Mr. John Gunn, aged 61.

At North Haven, on the 31st ult. Mrs. Asenath Munson, wife of Mr. Albert Munson of Durham.

At Oxford, on the 17th ult. a son of Mr. Cyrus Humphreys, aged 2 years; on the 22d, Mr. Cyrus Humphreys, aged 29; and on the same day, an infant child of Mr. H.

At North Killingworth, on the 11th ult. Mr. Daniel Parmelee, 56.

At Haddam, on the 16th of July, Mr. Benjamin Kelsey, aged 68 years, a revolutionary pensioner, formerly of Killingworth.

## Poetry.

FOR THE RELIGIOUS INTELLIGENCER.

ON READING THE LIFE OF THE REV. S. J. MILLS.

SWARTH Afric!—raise thy voice and weep  
For him who sought to heal thy woe,  
Whose bones beneath the briny deep  
Bleach where the pearl and coral grow.

Unfetter'd by the ties of earth,  
And girded for the race of heaven,  
E'en from his dedicated birth,  
To God and thee his soul was given.

In hermit cells of prayerful thought,  
In meditation's holy sphere,  
He nurs'd that sacred flame which sought  
The darkness of a world to cheer.

Yon western wilds where outcasts roam,  
Sad India's plains with blood defaced,  
Blest Obookiah's sea-girt home,  
The ardor of his zeal embraced.

But thou, indebted clime, who drew  
Through torrid seas his stranger sail,  
Whose proud cliffs heard his fond adieu,  
Pour forth the wildest, bitterest wail;—

Catch from the breeze that curls the wave  
The groans thy burden'd offspring heave;  
Urg'd on by stripes they find the grave,  
And only there forbear to grieve;—

Turn tow'rd those tyrant shores the eye,  
Where tides of full forgiveness roll,  
And by thy deep, yet saintlike sigh  
Convince them that thou *hast* a soul. H.

## SAUL AND DAVID COMPARED.

When God prospered Saul, and he was successful in all his undertakings, he seemed to go on joyfully in the ways of God; but as soon as it was made known to him, that for his sin in disobeying God, he would lose his kingdom, he manifested a sullen rebellion against God, and instead of seeking forgiveness of his sin of him, he went to the witch of Endor to enquire of his situation, and what would be his end.

The reverse was the conduct of David. David also sinned against God, and God declares the sword shall not depart from his house; he was in danger of losing his crown too. An unnatural rebellion drove him from his house and kingdom, and to escape, he was obliged to pass over Jordan. As he passed along, he beheld one carrying the Ark, and addressed him in the following manner: "Carry back the Ark of God into the city: if I shall find favor in the eyes of the Lord, he will bring me again and shew me it, and his habitation; but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him."

This is the right spirit that was in blessed Job, who could bless a God that taketh away, as well as a God that giveth. Here we may distinguish between legal and evangelical repentance; whilst the first leads to

rebellious despair, the latter leads to a holy submission to God. The reverse of prosperity will sometimes occasion the like affections. Men who live in daily violation of God's commands while in health and strength, will, when he afflicts them, pretend to fear and love him. They will then send for his ministers and people, and lament to them the evil of their former conduct; will shed tears over their sins, and promise to amend their lives, if God will but spare them, and raise them again. Thus they beget a hope of them in the minds of the pious, and they begin to conclude favorably respecting them. But as soon as they are raised, and their health is renewed, with fresh vigor they return to their former practices again. By afflictions God lays his hand on them as it were on a spring, which obstructs their course for a time; but as soon as he takes his afflictive hand from them, their sins spring up afresh, and they run in their former course. This is not a right spirit; where that is found, there is perseverance in the ways of God.—FULLER.

## THE COMING OF THE LORD.

I have sometimes indulged my imagination by supposing I beheld the morning sun arise, and nature appearing in all her glory, animated beings quitting their wonted repose, and every countenance smiling and looking joyful; the laborer returning to his employ, and men of leisure to their various recreations; they marry, they are given in marriage; and business and pleasure occupy the world. In a moment, in the twinkling of an eye, the trumpet sounds. The dead arise! The artificer drops his hands! The man of pleasure stands amazed. The whole earth is filled with astonishment! And all plots and contrivances of men immediately cease! In the midst of the heavens the judge appears! Ten thousand thunders roll before him. The books are opened. Every heart is searched! All secrets are revealed. An everlasting division is made between the followers of the Lamb, and the objects of eternal vengeance; and both go to their own place.

Circumstances apart, a very little while will realize the scene. drop the curtain, and hide all things else from our eyes forever. Then shall immutability be written upon our state; and happiness or misery shall be our everlasting portion.

INFORMATION.—The subscribers, in this city, for Wilbur's *Reference Bible*, can be furnished with their respective copies, by calling at the residence of Rev. Samuel Merwin, who has received them from Mr. Wilbur for the purpose.

THE Public are respectfully informed, that the Third Congregational Church in this City, will be organized on Wednesday the 5th inst. at 3 o'clock in the afternoon, in the Centre Church. The Sermon on the occasion will be preached by the Rev. Professor TAYLOR.

By order of the associated brethren.

TIMOTHY DWIGHT.

New-Haven, Sept. 1, 1826.

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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